1: Meek E, G-5 (1925-1930) 1931
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602 603 who stand to each other in this relationship are usually grandparents and grandchildren (in the classificatory sense), and certain relatives by marriage (e.g. a man and his wife's younger brother). Ortho-cousins are not, as a rule, "playmates," but [605] cross-cousins frequently are. Among the Katab a playmate is known as *pandang shong* (or *pandang dunu*, or *tabunu*). A grandchild is *pandang shong* with his father's or mother's parents and their brothers and sisters. If he goes to his grandfather's house the latter will say: "Well, what has brought you here; have you come to try and rob me of my wife?" To which he will reply: "She is my wife, not yours; you are too old." His grandmother will then join in and say: "Yes, but you are no good as a husband, you have no money and no grain in your granary; you can scarcely support yourself, much less a wife!" And so the banter goes on. Remarks of this character are exchanged between the lad and his maternal grandparents as well as his paternal grandparents, though he cannot inherit the widow of a maternal grandparent. Similarly, a man is playmate with the mother of his father, though he cannot inherit and marry her. A grandson may appropriate any articles of property 602 607 which are not too valuable from his paternal grandfather. A Katab, again, is a playmate of his brother's wife, whom indeed he salutes as "wife" and will twit with some such remark as "You are very good at cooking food for your husband, and yet you cook nothing at all for me; am I not your husband too?" To which she will reply, "Oh, very well, I'll see what I can do, husband of mine!" He may then say: "I, your husband! and yet you are going off to sleep with your husband and leave me to a lonely bed!" These remarks are made possible by the practice of the senior and junior levirate marriage. A potential marriage-relationship does not, however, always connote a playmate-relationship, for it would be considered highly indecent for a man to address any of his father's co-wives in the manner just described, even though one day he may enter into marital relations with her.

602 [605] A Katab appears to be, to some extent, on playmate terms with all his cousins,[1] but he will never play with a female cousin whose potential guardian he is, that is to say, whom he will one day give in marriage. This is noteworthy as showing that

[1] But ortho-cousins are only playmates in a modified sense.

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A female child is sought in marriage almost as soon as she is born. Indeed, while a Katab woman is still enceinte, the father of a boy may come and ask that, should her child be a girl, she may be affianced to his son (and add that should it be a boy he would be glad if the mother would name him after himself, promising to regard him as a son). If the request is granted and the child proves to be a girl, the father of the boy fastens a few cowries on her wrist as a symbol of appropriation. In the ordinary way, however, the girl is sought in marriage when she is a few years old, and it is important to note that the suitor never approaches the father of the girl directly in the first instance. He goes to the father's brother, for it is the father's brother who has the chief say in the disposal of the girl's hand and who receives the bride-price, part of which only he hands on to the parents of the girl. If the girl has no paternal uncle her hand may be at the disposal of a male paternal cousin.[1] It is for this reason that a playmate relationship is not permitted between a man and a female cousin to whom he may one day stand in the relation of guardian. When the girl grows up, and perchance finds she dislikes her betrothed, she would, through her girl friends, make her parents aware of her distaste, and the engagement would be broken off. But such a course would be unusual, as the maiden, even on the marriage day, is too young to hold any strong opinions of her own. She is formally betrothed at the age of seven, the fiancé presenting four chickens to the bridegroom's father. In that and every succeeding year the bridegroom and his friends perform one day's collective work on the farm of the girl's father (or her uncle if she has been, as commonly happens, adopted by her father's brother or cousin). This farm work may be commuted for a cash payment. Two thousand cowries or their equivalent are also given to the girl's father, who keeps the major part for himself and distributes the balance among his male relatives, i.e. brothers and paternal cousins. The bride-price is 20,000 cowries given to the father (of which he keeps two-thirds for his own use, distributing the balance among his relatives). Before the final rites a goat must be presented to the girl's mother, three chickens to the father, and one hundred cowries to her maternal grandfather. The

[1] And sometimes maternal, though I omitted to obtain detailed instances.